

## GAṬUDA PURANAM,

properly digested, and assimilated in my  
organism\* brings  
about a pleasurable condition of my ego.  
Prepared betel  
leaves (T&mvulas) should be smashed with the  
hands, and then  
chewed, after eating. After eating one's  
(midday) meal, one  
shall hear the narration of histories and  
Puras during the  
sixth and seventh parts of the day. After that,  
one shall  
again bathe\* and attend to the performance of  
one's Evening  
Sandhyi. O thou twice-born one, thus I have  
described ^the  
daily routine of acts to be followed by house-  
holders. The  
erudite one, who hears these rules of conduct  
narrated, CM\*  
follows them in earnest spirit, goes to heaven  
after death\*  
The god<sup>1</sup> Keshava is the narrator of these rules  
of purity,  
duty and virtue, and the god Hari is the goal of all  
expiatory  
penances, and is the last refuge of the celestials  
and celestial  
regions.

Here follow descriptions of the modes of  
performing cere-  
monial ablutions and the 'different forms of  
Shr&ddha,  
identical with those described in our English  
translation of  
the Agnipuranam.

## CHAPTER CCXXX.

said :—Now hear me, O Shankara, narrate  
a catechism  
of practised pieties, which extinguishes all  
An of, u<f  
grant enjoyment of worldly pleasures and  
enaancipatfop  
of self to, its listener. Grief robs a man of his

pleasure\*  
energy, fortitude, strength, virtues ar>4  
erudition ; fcencc, -09\*  
should abandon, all grief. Acts of & man are the  
deities th\*\$  
mould his de&iny, acts are the factors that  
determine the  
nature of his environment ats well as the  
character of Ike  
region of histtrth, acts arc his tnw